

THE PIOUS
PRENTICE,
OR, THE
PRENTICES
PIETY.

Wherein is declared,
how they that intend to
be Prentices, may

1. Rightly enter into that Calling.
2. Faithfully abide in it.
3. Discreetly accomplish it.
4. And how they may be satisfied in conscience in such doubts as may arise upon some particular occasions and occurrences proper to that Calling:

By A. J.

LONDON,

Printed by E. G. for M. Sparke
and Joh. Hardisty, and are to be
sold at the signe of the blisse Bible in
Green-Arbor. 1640.

THE PIOUS
 PRENTICE
 OR THE
 PRENTICES
 PLEA.



Whom I have declared
 how they have intended to
 may
 1. Rightly
 2. Faithfully
 3. Discreetly
 4. and how they may be engaged in con-
 sistent in their doubts as they will
 upon some particular occasions and
 circumstances as per to this Calling:

By A. J.
 LONDON.
 Printed by E. G. for M. Sparke
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 sold in the shop of the Stationer
 Great North Street.



To all such as in-
tend to be servants
or Apprentices.



Whoever
you are
that in
the pur-
pose of your parents
and friends; or by
the bent of your own
will A 3 in-

The Epistle

inclination ; or urged by necessity ; or by the concurrence of all these motives ; or by any other incentive) are to undergoe the condition of a servant or prentice, to the end that you may live well and happily in that Calling ; my purpose is in this little

Dedicatorie.

little treatise, to set
down such precepts
& rules as I thought
most profitable to
conduce thereunto.

These precepts I
reduce to 4. heads.

I. In the first of
which, I shew you
what you are to doe,
before you enter in
to that Calling.

II. In the second,
A 4 how

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how you ought to be-
have your selfe in it.

III. In the third,
what course to take
after you have ac-
complished it.

IV. And in the
fourth, how to be sa-
tisfied in some par-
ticular doubts that
may trouble your
conscience.

I. First then, be-
fore you enter into

Dedicatorie.

that Calling, you are

1. To pray unto God
you may be placed
with an honest
& religious Ma-
ster. p. 3

2. To peruse such
precepts, promi-
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and examples as
are recorded in
the holy Scrip-
tures, touching

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4. To read over a-
gain and againe
this little manu-
all. p. 33

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you are actually pla-
ced in this Calling,
you must be carefull

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to perform such duties as become you in respect both of matter and manner. 1000 2/1000 p. 37

In respect of matter, you are to performe some duties towards God; some towards your selfe; some towards your Master & Mistress; some towards their chil-

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children, if they
have any; some to-
wards your fellow-
servants; some to-
wards those you are
to deal with in your
Masters businesse;
some towards your
neighbours and ac-
quaintance; and
some towards your
parents, kinsfolks &
friends. p. 37, 38

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affection, and to ma-
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in

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humble, peaceable,
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and modest. p. 86

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folkes, you must
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thankesfull by orde-
ring your conversa-
tion so, that they
not only beare well
of you by others, but
beare from you of-
ten by your owne
letters. p. 92

Neither

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Neither is it
sufficient that you
performe these du-
ties in respect of the
matter, unlesse you
doe them in a right
manner, that is to
say,

1. In Sinceritie.

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stancie, p. 101

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complished the time
of your apprenti-
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to set up for your
selfe, but upon se-
rious deliberation,

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lastly, you have
here the resolution
of some doubts w^{ch}
may, p. rchance, up-
on some occasions
trouble your con-
science, p. 109

Now the God
of Heaven, that
powred his blessings
upon Eliezer, Ia-
cob and Ioseph,
and upon other god-
ly

Dedicatorie.

ly & religious ser-
vants, so blesse this
little Treatise un-
to you, so fill you
with his grace and
heavenly benedi-
ction; so guide, di-
rect, protect, and
defend you, that
not only your Ma-
sters busines may
prosper, in your
hands; but that
you

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you also may grow
more and more in
favour with God
and with all good
men. To this end
let it be your care
so to behave your
selves in your Cal
ling, as that it may
appeare to them
with whom you
converse (but espe
cially to your own

Dedicatorie.

conscience) that
you believe indeed,
that the eye of God
is upon you, imagi-
ning that you see
every where writ-
ten in capitall let-
ters, CAVE, DEVS
VIDET. And so I
rest,

Your wel-wisher in
the Lord Jesus,

Abraham Jackson.

Declaratorie

conscience) that
you believe indeed
that the eye of God
is upon you, imagin-
ing that you see
every where writ-
ten in capital letters
that, CAVE, DEVS
VIDENT. And so I
rest,

Your wel-winner in
the Lord Jesus,
Abraham Jackson.

I
THE PIOUS
PRENTICE
OR THE
PRENTICES
PIETY.

CHAP. I.

*How he that intends to be
a servant or apprentice
ought to prepare him-
selfe for that calling.*

BEFORE yee actu-
ally enter into
the calling of
a servant, or of an ap-
prentice

prentice, these foure things are seriously to be performed by you.

First, Pray to God, that you may be placed with an honest and religious Master.

Secondly, Peruse such precepts, promises, threatnings and examples as are recorded in the holy Scriptures touching servants.

Thirdly, Consider the sayings and writings of men, to that purpose.

Fourthly, Read over againe and againe this little Manuall.

TO THE READER.
Sect.



SECTION. I.



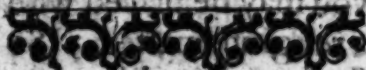
First then pray to
God upon the ben-
ded knees both of your
soule and body, that by
his fatherly providence
you may be placed with
a religious master. So
shall you have liberty to
serve God both private-
ly in the family, and
publikely in the con-
gregation. And withall
remember that you im-
plore his Majesty to be-

A Jove
principi-
um,

flow upon you an understanding heart, and to furnish you with such gifts and graces, as are specially requisite for the due performance of all your employment.



SECTION II.



THe next thing that I commend unto you, is the perusal of such precepts, promises, threatnings and examples as are found in Gods

Gods booke touching
servants. For if *David* a
king that had singular
wisdome in himselfe,
and had a wise coun-
saile also to consult with
made the word and
lawes of God his coun-
sellors, much more
ought you, that are but
young and unexperien-
ced in the course of the
world, and but a pri-
vate person depend up-
on Gods word for coun-
sell.

Psal. 119.
14.

Wherefore as the Is-
raelites in the Wilder-
nesse being ignorant of
the way to *Canaan*, yet
(following the directiō

of the pillar of fire by night, and the cloud by day) came at last to the promised land : so though you bee ignorant what course to take in the managing of any trade in respect either of matter or manner : yet if you make the word of God your direction, and day and night fixe the eye of your meditation there-upon, you shall not only make a lawful entrance into that calling which God hath prepared for you, but you shall continue in it with a blessing.

To

To the end therefore that you may with profit in this point peruse the word of God, consider

First, The precepts directing servants how to behave themselves.

Secondly, The promises encouraging them to walke according to these precepts.

Thirdly, The threatenings terrifying them if they walke not according to these precepts.

Fourthly, The examples of good servants to imitate: and of bad servants to avoid.

First

1
The
pre-
cepts
are
given.

1 By Paul

1 Cor. 7.10. 21.22.
Eph 6.3, 6, 7, 8.
Coloss. 3.22. 23. 24. 25
1 Tim 6.1. 2.
Titus 2.9. 10.

2 By Peter, 1 Pet. 2. 18, 19, 20, 21.

2
The pro-
mises are
made.

1 By Salom.

Prov. 14. 35.
Prov. 17. 2.
Prov. 27. 18.

2 By Iosel, Cap. 2. 59.

3 By Christ, Lu. 12. 37, 38 41.
43. 44.

3
The threat-
nings are
denounced

1 By Salomon. Pro 14 15.

2 By Christ.

1 Math. 24 48.
Luk. 12 45 46.
2 Luk. 12. 47.

1 Of good
servants
are

1 Eliexer, Gen. 24 5. 9.
12, 13 14 33. 56.
2 Jacob, Gen 31. 38. 40.
3 Ioseph, 39. 4. 5, 6.
8, 9, 10 21. 22, 23.
4 Sauls servants, 1 Sam.
22. 17.
5 Davids servants.
2 Sam. 15. 15.

4
Ex-
am-
ples
are

1 Hagar, Gen. 16. 4. 5, 6.
2 Doeg, 1 Sam 22 18.
3 Davids serv. 2 Sa. 11. 4.
4 Iosab, 2 Sam. 11. 15.
5 Absolons servants, 2 Sa.
13 29, &c. & 2 Sa. 14 30.
6 Ghezi, 2 K. 5 20, 23, 25.
7 Iosab his servants,
2 Cron. 24. 21.
8 Nebucadnezzars servants
Dan. 3 19. 20.
9 Assuerus his servants,
Est. 2. 3.

2 Of
evill
ser-
vants
are

I Precepts.

Let every man abide
in the same calling,
wherein he was called.
Art thou called being a
servant? care not for it,
but if thou mayest bee
made free, use it rather.
For he that is called be-
ing a servant is the
Lords free man: like-
wise hee that is called
being free, is Christs ser-
vant.

Servants be obedient
unto them that are your
Masters according to
the flesh with feare and
trembling; in singe-

B 5

nesse

Paul

1 Cor, 7.
20, 21, 22.

Ephes. 6.
5, 6, 7, 8.

n: s of your heart as un-
to Christ. Not with eye-
service as men-plea-
sers, but as the servants
of Christ, doing the will
of God from the heart,
with good will doing
service as to the Lord,
and not to men, know-
ing that whatsoever
good thing any man
doth the same shall hee
receive of the Lord,
whether he be bond or
free.

Colos. 3.
23, 24, 25.

Servants obey in all
things your Masters ac-
cording to the flesh: not
with eye-service, as
men-pleasers, but in sin-
glenesse of heart, fea-
ring

ring God. And whatsoever ye doe, doe it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ. But hee that doth wrong, shall receive for the wrong which hee hath done, and there is no respect of persons.

Let as many servants as are under the yoake, count their owne Masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have beleeving

1 Timoth.
6. 1. 3.

ving Masters, let them not despise them, because they are brethren, but rather doe them service, because they are faithfull, and beloved, partakers of the benefit.

*Titus 2.9.
10.*

Exhort servants to bee obedient unto their owne Masters, and to please them well in all things, not answering again: Not purloyning, but shewing all good fidelity, that they may adorne the doctrine of God our Saviour in all things.

*Peter:
1 Pet. 2.18.
19, 20, 21.*

servants bee subject to your Masters with all feare

feare not onely to the good and gentile, but also to the froward: for this is thanke-worthy, if a man for conscience towards God indure grieve, suffering wrongfully. For what glory is it, if when yee be buffeted for your faults, yee shall take it patiently? But if when ye do well, and suffer it, ye take it patiently, this is acceptable with God. For even hereunto were yee called, because Christ also suffered for us. Leaving us an example, that yee should follow his steps.

2 Promises

1 Salomon

Pro. 13. 33.

Pro. 17. 2.

The kings favour is
towards a wise servant.A wise servant shall
have rule over a sonne
that causeth shame, and
shall have part of the
inheritance among the
brethren.

2 Joel.

Joel. 2. 29.

Upon the servants,
and upon the hand-
maides—will I power
out my spirit.

3 Christ.

Luke 12.

37. 38.

Blessed are those ser-
vants whom the Lord
when he commeth shall
finde watching. Verily
I say unto you, that hee
shall gird himselfe, and
make

make them to sit downe
to meat, and will come
forth and lerve them.

And if hee shall come
in the second watch, or
in the third watch, and
find them so blessed are
those servants.

— Who then is
that faithfull and wise
steward, whom the Lord
shall make ruler over his
household, to give them
their portion of meate
in due season. Blessed is
that servant, whom his
Lord when he commeth
shall finde so doing. Of
a truth I say unto you
that hee will make him
ruler over all that hee
hath,

v-42,43,44

3 Threat-

3 Threatnings.

1 Salomon.
Pro. 14. 25.

The kings wrath is against a servant that causeth shame.

2 Christ.
Mat. 24. 48
Luke 12.
45. 46.

The evill servant that shall say in his heart, My Lord delayeth his coming, and beginnes to smite his fe ow servants, and to eate and drinke with the drunken; The Lord of that servant shall come in a day when hee looketh not for him, and in an houre that hee is not ware of, and shall cut him a sunder, and appoint him his portion with

with the hypocrites:
there shall bee weeping
and gnashing of teeth.

The servant which
knew his Lords will and
prepared not himselfe,
neither did according
to his will, shall be bea-
ten with many stripes.

Luk. 12, 47.

4 Examples.

1 Of good servants
to imitate.

First, *Eliezer Abrahams*
servant, who

1 Before he undertook
his journey pro-
pounds doubts, and
desires to be advised
by

Gen. 24.

by his master what he should doe in case, such and such things should happen: v. 5.

2 Promised to follow his masters directions and did so, v. 9.

3 Prayed for good successe upon the imployment committed to his care, v. 12, 13, 14.

4 Would neither eate nor drink, till he had done his message. v. 33.

5 Would not be intreated to tarry longer then was necessary. v. 56.

Gen. 31.

Secondly *Iacob*, who ser-

served his unkle *Laban* truly and faithfully. v. 31. 38, 39, 40.

This twenty yeares have I beene with thee, thy ewes and shee goates have not cast their young, and the rammes of thy flocke have I not eaten. That which was torne of beasts I brought not unto thee, I bare the losse of it.

Of my hand didst thou require it, whether stolne by day, or stolne by night. Thus I was in the day, the drought consumed me

me, and the frost by night, and my sleepe departed from mine eyes.

Gen. 39.

Thirdly *Ioseph*,

- 1 Who pleased his master so well by his discreet and faithfull carriage, as that hee was made overseer of all his affaires, v. 4. 5. 6.
- 2 Who would by no meanes wrong either his master, or his own conscience by yeelding to the lascivious motions of his unchaste mistresse, v. 8. 9. 10.
- 3 Who being cast in prison

prison without cause,
took it patiently and
behaved himfelfe fo
well, that the Iaylor
put him in trust with
all the prifoners un-
der him, v. 21, 22, 23.

4 Who being advanced
to the higheft place
of dignity under Pha-
raoh, ferved the king
truly and faithfully.

Fourthly, *Sams* servants
who refufed to mur-
ther the Priests at his
Commandement.

Fifthly, *Dauids* servants
who faid unto him,
behold we are ready
to doe whatfoever
Thou fhalt appoynt.

Gen. 41.

1 Sam. 22.
17.

2 Sam. 13.
15.

2 Of

2 Of evill servants to avoid,

Gen. 16. 4,
5, 6.

First *Hagar*, who when she conceived, despised her mistresse, and when shee was corrected for her fault ran away.

1 Sam. 22.
18.

Secondly *Doeg*, who was as ready to murder the Priests of the Lord as *Saul* was to bid him.

2 Sa. 11. 4.

Thirdly *David's* servants that went to fetch *Bathsheba* unto him.

2 Sam. 11.
15.

Fourthly *Joab*, who obeyed the kings directions

rections for the murder of *Vriab*.

Fiftly *Absolons* servants, who at their masters command

1 murdered *Amnon*.

2 burnt *Ioabs* barley.

Sixthly *Gebezi*, who

went to *Naaman* with

a false message in his

masters name, tooke a

bribe of him, with a

purpose to convert it

to his owne use. And

when his master ex-

amined him, denyed

what he had done.

Seventhly *Ioash* his ser-

vants who at their

masters command,

stoned the prophet

Za-

2 Sam. 13.

23.

2 Sam. 14.

30.

2 Kin 5:20.

2 L.

vers. 25.

2 Cron. 24

21.

Dan. 3. 19.
20.

chariah to death.
Eightbly, *Nebuchadne-*
zars servants, who at
the commandement
of their master, cast
Shadrach, Mesach, and
Abednego, into the fi-
ery furnace.

Eccl. 3. 13.

Ninthly, *Assuerus* his ser-
vants who accused
Mordecai.



SECTION. III.



THirdly for your
better preparati-
on Consider the saying:
and

and writings of prudent men to this purpose: And in particular, I will commend unto you:

1 The verses of *Iohannes Campanus*, an elegant Latin Poet, wherein he sets downe how a good servant ought to be qualified.

2 The fancy of *Apelles*, a famous Painter, wherein he delineates with his pensill, an Emblematicall picture of a good servant.

Indit. Iohannis Campani
Cumbriae ex libris p. 10. 15. 20. 25. 30. 35. 40. 45. 50. 55. 60. 65. 70. 75. 80. 85. 90. 95. 100.

C. 1. C. 2.

Campanus expresses himselfe thus:

Scis mihi quâ polydore, petes ratione placere,
Si que præscribam præcipiamque facis.

Lex igitur sit prima, fidem servato: deinde
A domini mundas rebus habeto manus.

Odi mendacem, non possum ferre protervorum;
Nec tu lusorem crede placere mihi.

Odi qui multum sese mihi jactat: O odi
Alterius famam, qui lachryando premit.

Displicet indocilis: nimirum mihi displicet ille,

I. Igitur sene non duru mutare iussa facit.
Non est quod durum non est quod dicit amantem
I. Eest actum duru est itendit, quod amantem
Assentiatorem plane non dicit, ut quicquid excedat:
I. Desidue fuerit de dictis, atque quicquid
Quis noluerit famulum dominum speret a volente
I. Scire e. quicquid dicitur, mihi duquumq; ferat?
Fallacem fugio, cum iura et denique cultu et aplice
Ingenui hominibus in moribus esse, ut loci ipsi me blesit.

IN ENCLIP. 1901:

28
In English thus:

COme boy, I'll tell thee how thou shalt me please,
Marke well my words and precepts which are these:
First be religious, then be true to mee,
From chievish pilfing let thy hands be free.
Lying I hate, I hate all impudence;
All chrisselesse gaming, and all vaine expence:
I hate Thraconicke boasting, and I blame
The scandalizing of anothers name.
I like not blockish indolency,

Nor him that doth his businesse grudgingly.
No stubborne heart, no lover of debate
Can I indure; The envious I doe hate:
I doe abhorre all glozing flatterie,
All idlenesse, and all gulofitie:
All prying into secret businesse,
All swelling lookes; all multiloquiousnesse;
All guile as hell: If therefore thou'lt serve me,
Thou must be grac'd with Christian honestie.

2 *Apelles*, to signifie
the properties of a
good servant, set him
out in a Table thus :
he painted a man,

1 With the eares of
an Asse.

2 With the nose of a
Sowe.

3 With his hands full
of sundry sorts of tooles
or instruments.

4 With broad shoul-
ders.

5 With a lanke and
empty belly.

6 With Hindes feet.

7 With two pad-
locks upon his lips.

1 With the eares
of an Asse, to signifie,
that

that a servant ought to be very diligent in hearkening to the counsell and direction of his Master.

2 With the nose of a Sowe, to shew, that he ought to be of a quickesent, to smell out what may conduce to his Masters profit.

3 With his hands full of sundry tooles or instruments, to note, that he ought to be furnish'd with a prompt and ready minde, to doe any thing for his Master that hee can.

4 With broad shoulders, to intimate, that

he ought to be ready to
 beare what burthens his
 Master shall impose up-
 on him.

5 With a lanke and
 empty belly, to signifie,
 that hee must not be a
 man given to appetite;
 but oftentimes content
 even with an hungry
 meale, and a slender di-
 et.

6 With Hinds feet,
 to shew, how speedy he
 ought to be in doing his
 Masters businesse.

7 With two pad-
 lockes upon his lips,
 to note, that he ought
 to keep all the secrets of
 the house close' locked
 up

up in the closet of taciturnitie.



SECTION III.



FOurthly, read over againe and againe these directions following, which I have gathered for you to be put in practice, when you are in service. by this meanes you shall make them so familiar unto you, as that you shall not be to seeke for directions how to behave

C 5 your

your selfe as a Christian
in all your occasions,
and relative respects.

Many good natured
children, even at their
first entring into service
have beene plunged o-
ver head and cares in
the Ocean of many er-
rours and offences, for
want of the Rudder of
precepts and directions
to guide the ship of
their behaviour; which
otherwise might have
made a good voyage,
and ancord in a safe
haven.

Wherefore, that you
may make good use of
others errors, I thought
fit

fit to furnish you with
such instructions as are
most necessary for the
accomplishment of that
end I aime at; which is
an happy passing of the
time of your appren-
tiship to Gods glory,
your Masters content,
the comfort of your cō-
science, and the good
estimation and opinion
of all those that shall
observe your godly and
civill behaviour.

*Optimum
est aliēd
insaniā
frui.*

CHAP.



CHAP. II.



*How an Apprentice ought
to behave himself, du-
ring the time of his ap-
prentiship.*



Then therefore
you are in
service, if
you have
happened on such a
Master as you desired of
God to be placed with,
account it as one speci-
all token of his love to-
wards you; and be care-
full

full to expresse your thankfulnesse, not onely by words in your daily orizons, but by performing such duties as becommeth you in regard of both,

1. Of matter, and
2. Of manner.

1. The materiall parts of an apprentices duty.

The matter or substance of your duty is various, according to the divers objects you have relation unto.

These objects are:

1. God.
2. Your selfe.
3. Your Master and Mistresse.
4. Their

4. Their children;
if any.

5. Your fellow servants.

6. Those you are
to deale with for your
Master.

7. Your neighbours,
friends and acquaintance.

8. Your Parents and
kinsfolkes.



SECTION I.

His duty towards God.



Touching your du-
ty towards God;
how-

howsoever it is contained in the first foure Cōmandements of the Decalogue, and more largely expressed in diuers expositions upon the same; to which I referre you. Yet my advice is this, that

1. Upon week daies, when you have any leasure from your particular imployments, you spend it in reading of Gods Booke, and the bookes of Holy men, tending to piety and devotion: And that every morning and evening, you not onely offer up unto God the sacrifice of

of praise and thanksgiving, for all his benefit bestowed upon you, begging withall, a wife & understanding heart to perform the duties of your calling to his glory, your Masters profit, and the comfort of your own conscience; but also that you commend your selfe, your affaires, and all that you have relation unto, to his mercifull providence, guidance, and protection.

2. And upon the Lords day, and other holy daies, that you exercise your selfe as is presented in the 13. Canon

non of the Church of
England.

But in any case doe
not thinke you have
performed your duty
towards God suffici-
ently when you have
said your prayers in
private, and heard the
Word of God in pub-
lique, unlesse your heart
be set upon the practice
of those graces you pray
for, and are exhorted
unto by the Word of
God. You must labour
to be so indeed, as you
professe your selfe to
be, and would have men
thinke you are : For the
praise of a circumcised
heart

heart is not of men; but of God. And it is one of Gods peculiar properties to discern and know the thoughts and intentions of all mens hearts. He is also a spirit, and therefore is to be worshipped in spirit and in truth. Take heed therefore of hypocrisie in Gods service; shewes of piety without substance, is abominable in his eyes.

SECT.



SECTION II.

His duty towards him'selfe.



Touching your duty
towards your selfe,
I commend unto you
these three vertues:

1. Sobriety.
2. Chastity.
3. Contentment.

1. Of Sobriety.

If your Master allow
you plenty of meat and
drinke, let sobriety mo-
derate your appetite.

1. In

1. In eating, observe these rules :

Fiat moderate, quod faciendum est sape.

1. Eat not to satiety, but ever arise with an appetite : Remember, that nature is content with a little; that in fullness there is forgetfulness; that a full stomacke sets up a Windmill in the head: Consider also, what a disgrace it is to be counted a glutton, and such a one as hath his minde wholly set on his meat.

2: Bee not daintie mouthed; for the Proverbe is, That hee that hath a liquirish mouth is of a wanton disposition.

2. In

2. In drinking observe these rules:

1. Let the end of your drinking be the quenching of your thirst, which will best be done with ordinary drinke.

2. If you may have access to strong beere or wine, be a faithfull steward of it, when you are cominanded; and not a lavish waster of it, when you are not allowed.

3. Above all, take heed you habituate not your selfe to the love of strong drinke of what kinde soever by often sippings; for by that means

*Premi-
tus, premi-
nitus.*

meanes you may come
at length to swallow
downe whole draughts
with delight.

Fore-
warn'd fore-arm'd.

4. But that you may
for ever detest the vice
of drunkennesse, I con-
sider.

That it is a Paga-
nisme, *Pet. 4. 3.* a work
of the flesh, *Gal. 5. 21.* a
worke of darknesse, and
of dishonesty, *Rom. 13.*

1. That it takes a-
way the heart,

1. From a mans own
fesse, *Ep. 23. 7.*

2. From Gods ser-
vice, *Hos. 4. 11.*

3. From

3. From the consideration of Gods judgments.

1. Present, *Es.* 5. 11.

2. To come in death and judgement, *Luk.* 21.

34.

3. That it causeth,

1. Rage and fury, *Prov.* 20. 1.

2. Lust and filthy desires, *Prov.* 23. 29.

3. Vomiting & vile uncleannesse, *Es.* 28. 8.

4. Mocking & contempt, *Psal.* 69. 13.

5. Poverty and famine, *Pro.* 21. 17.

6. The wrath and curse of God in general, *Es.* 3. 11.

7. Dam-

7. Damnation in the
end, both of body and
soule, 1 Cor. 6. 10.

Hitherto may be re-
ferred that which the
author of the book cal-
led *Theatrum diabolorum*
hath left in writing, viz.
That that Divell which
is said to be the presi-
dent of drunkennesse,
hath the leading of all
the rest, or is let formost
in the traine of Divells,
because he begetteth in
the drunkard inconfide-
ration and contempt of
himselc, of his neigh-
bour, and of God.

2. Of Chastity.

The second vertue you are to preserve in your selfe is Chastity, which extends as well to the minde, keeping it void of unchaste cogitations, consent, motion, or any manner of lascivious purpose; as to the body, restraining all filthy speech, words and actions that are contrary to the holy Will of God. *St. Paul* expresses it thus. This is the Will of God, even your sanctification, that you should abstaine from
D for-

1 Thes. 4.
3, 4, 5.

fornication, That every one of you should know how to possesse his vefsell in sanctification and honour, Not in the lust of concupiscence, even as the Gentiles, which know not God.

To the end then that you may endeavour to performe this duty ; consider,

1. That God hath made a promise of love and favour to all those that doe so.

2 Cor. 7. 1.

Seeing we have these promises (to wit, that God will receive us, and be a father unto us, and wee shall be his sonnes and

and daughters, 2 Cor. 6. 17, 18.) let us cleanse our selves from all filthinesse of the flesh and spirit.

2. That Inordinate lusts and affections (if you entertaine them) will make head and fight against your soule. Hence is that exhortation of Saint Peter. Dearely beloved, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule.

3. That if they be not cast out, they will serve as a foundation for Satan to build his.

D 2

strong

1 Pet. 2. 11.

strong holds upon w^{ch} nothing but the mighty power of God can throw down. They will hinder the efficacy of the Word. They will weaken your trust on the grace of God. And in the end they will bring you to shame in this world, and to endlesse misery in the world to come.

Wherefore, as you desire to live in the love and favour of God, to be freed from a treacherous enemy of your soule: to hinder Satan from building his strong holds in your heart,

heart, possesse your vef-
tell in holinesse and
chastity.

3. Of Contentment.

The third vertue is
contentednesse in your
present cōdition, wher-
by you ought to be
pleased with that estate
wherein you are pla-
ced. This is that vertue
which S. Paul learned of
God, *Phil. 4. 11.* I have
learned in whatsoever
state I am, therewith to
be content. And this is
that I desire you should
learne of S. Paul, who in
the *1 Cor. 7. 20.* saith, Let

D 3 every

every man abide in the same calling wherein he was called.

To this end consider, that the calling you are placed in, was appointed unto you by Gods particular providence, as knowing better what was fit for you then you your selfe.

To be discontented therefore with your calling, is to repine at Gods Providence, which is a cursed effect, proceeding either,

1. From envie: or,
 2. From ambition: or,
 3. From impatience.
1. From envie, when a man

man grieves to see him, that was sometimes his equall or inferiour, placed (to outward seeming) in a more profitable, eminent, or easie course of life.

2. From ambition, when a man thinking better of himselfe then there is cause, falls into dislike with his present estate, and by all the meanes and friends hee can make, seekes for a calling of more eminency.

3. From impatience, when a man meeting with crosses & troubles in the affaires incident

to his imployments, and being not able to brook them, resolves to relinquish his place, and either to live in another calling, which is ill; or in no calling, which is worse.

Let it therefore be your care to shut the dore of your heart against these evill guests, envie, ambition, impatience, and whatsoever else tends to the disturbance of your contentment in your present condition, esteeming alwaies that calling best for you, wherein by Gods providence you are placed.

SECTI-



SECTION III.

His duty towards his Master and Mistresse.



TO your Master and
Mistresse, you owe

1. Reverence.
2. Feare.
3. Subjection.
4. Faithfulnesse.
5. Obedience.

I. Of Reverence.

You are to behave
your selfe reverently in

D 5 your

your Masters presence,
and shew it:

1. By gesture.

2. By words.

3. By action.

1. Your gesture must
shew your reverence:

1. By lowlinesse of
countenance, free from
supercilious pride, dis-
contented sullenness,
hatefull swelling, dis-
dainful cast of your eye,
and the like.

2. By not presu-
ming to sit or cover
your head in his pre-
sence, unless your trade
require it, or hee com-
mand it.

2. Your words must
testifie

testifie your reverence:

1. By giving him such titles, and using such formes as are fit: as Sir, and forlooth, &c.

2. By not presuming sawcily to contradict his sayings, or to interpose your owne opinion, unlesse he bid you speake.

3. Your actions must manifest your reverence:

1. By not daring to doe that behinde his back, which you would not doe in his presence.

2. By avoiding all rude and unseemly behaviour towards any

(as

(as at all times, so) especially, when hee either doth, or may behold you.

2. Of feare.

Secondly, you ought to feare and stand in awe of your Master, so saith Saint *Paul*, *Eph. 6. 5.* Servants, be obedient to them that are your Masters, according to the flesh, with feare and trembling : so saith *St. Peter*, *1 Pet. 2. 18.* Servants, be subject unto your Masters, with all feare, not onely to the good and gentle, but also to the froward.

And

And this feare you must expresse:

1. By avoiding what may offend; as is all stubborne and sullen silence, when you are found fault with; this is noted by *Salomon, Prov. 29. 19.* A servant will not be corrected by words: for, though hee understand, he will not answer.

2. By not giving a crosse or disobedient answer, *Tit. 2. 9.* Exhort servants——not to answer againe.

3. By using the best meanes you can to pacifie his anger: which
may

may be effected by an humble acknowledgement of your fault, and promise of amendment.

3. *Of subjection.*

It is your duty to be subject to your Masters

1. Correction.

2. And restraints.

1. You must subject your selfe to your Masters correction, though you deserve it not : so saith *S^t. Peter, 1 Pet. 2. 19.* This is thank-worthy, if a man for conscience towards God, indure griefe, suffering wrongfully : For, what glory

is it, if when yee be buffeted for your faults, you shal take it patiently? but if when you do well, and suffer for it, you take it patiently, this is acceptable with God.

The meaning is this, that though your Master should be so froward, as to beat you without cause, yet you ought to be subject for Conscience sake unto God: because this is a Christian mans case, and a great praise, when out of conscience to God, he doth his duty, and suffers wrongfully.

2. You

2. You must be subject to your masters restraints in respect :

1. Of diet.
2. Of place.
3. Of company.
4. Of apparell.

1. In respect of diet; you must not be your owne carver; you must not grudge or repine, or finde fault, either with the kind or measure of your fare, but take all in good part, and give God thanks.

2 In respect of place; you must keepe the bounds of the family, and not at your pleasure be gadding out, either

ther by night or day,
upon any pretence,
without leave.

3. In respect of company ; you must not without your Masters liking, either bring in any company to the house, or keepe company with them abroad, though never so honest, or neere, or deare unto you.

4. In respect of apparell ; you must be contented to wear such apparell, both for stufte and fashion, as your Master likes. Your will and fancy must be subject to his restraints in
all

all these things.

4. Of faithfulness.

The fourth duty you owe unto your Master, is faithfulness: so saith Saint Paul, Tit. 2. 10. Exhort servants——that they shew all good fidelity, And that in respect

1. Of the goods of the family.

2. Of the secrets of the house.

3. Of labour and paines taking.

4. Of trustinesse.

5. Of dispatch.

1. In respect of the goods of the family,
you

you must not purloyn
the least peny from
your Master: as Saint
Paul adviseth, *Tit. 2. 10.*

Exhort servants that
they be no purloyners.

If you chance to find
any mony, or Jewells, or
any other thing of va-
lue in any part of the
house, which may seem
to be lost, doe not hide
it, or conceale it, with a
purpose to convert it
to your owne use; but
bring it presently to
your Master or Mistris,
and aske if it be theirs,
and tell them where
you had it.

Be carefull that no-
thing

thing be spoiled or lost, or miscarry by your default or negligence. To this purpose, let the example of *Jacob* be ever before your eyes, who out of a good conscience, told his uncle *Laban* how carefull he had been in all the businesse he was imployed in for his profit, *Gen. 31. 37, 38, 39, 40.*

2. You must not blaze abroad the secrets either of your Master or mistresse of the family, or of the trade.

3. You must not eat the bread of idlenesse, but you must be diligent

gent in all your imp'oyments, as well when your Masters eye is off you, as when he looketh on. It is a wretched fault in many servants, that as long as their Master or Mistresse are present they will be wonderfull diligent in their businesse, and take a great deale of paines, even to the sweat of the browe; but when their backs are turned, they grow slack and remisse. From this eyeservice Saint *Paul* dehorts in two of his Epistles, *Ephes.* 6. 5, 6. and *Colos.* 3. 22, 23.

4. You

4. You must expresse your faithfulness, by discharging the trust committed unto you when your Master is from home. If your Master have occasion to go from home, and leave directions with you what hee would have done in his absence, you must be as carefull to performe his commands as if hee were present: some servants have bin so wicked, as when their Masters backs are turned, or when they be gone from home, then they take meat, drinke, and leisure; then they fall

fall to loytering, or get them out of doores, or (which is worle) fall to wantonnesse, drunkennesse, filching, quarrelling with their fellow-servants. This is a grievous sinne, and such as shall be punished in the day that Christ shall come to Judgement, *Math. 24. 48.* If the evill servant shall say in his heart, My Lord delayeth his comming; and shall begin to smite his fellow servants, and to eat and drinke with the drunken: The Lord of that servant shall come in a day when hee looketh

*Math. 24.
48, 49, 50,
51.*

looketh not for him, and in an houre that hee is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

5. You must be faithful in the dispatch of those businesses you are employed in abroad; you must not be slothfull, but speedy; you must not stay longer forth than is necessary. It is a wretched fault in many servants, when they are sent forth of the family about businessse, they cannot find the

the way in againe in
any time.

5. Of obedience.

It is your duty to obey your Master in all things: so saith S. Paul, Col. 3. 22. Servants, obey your Masters in all things. In all things, I say, that are not plainly opposite to the Cōmandements of God. If they seem to crosse but your credit, your profit, your liking, your ease, &c. you must be obedient.

Some servants are so head-strong, that they will doe but what they

E list,

list, and as they list, both
in respect of time when;
and of the manner how.
If (in the pride of their
hearts) they conceit the
thing commanded be
not agreeable to their
birth or breeding, they
will either not doe it at
all; or if they doe, it
will be so unseasonably,
and in so ill a manner,
as it would have beene
better they had never
meddled with it. In any
case take heed you be
not guilty of such diso-
bedience.

SECT.



SECTION IIII.

His duty towards his Masters children.



IF your Master and Mistresse have any children, it shall be your part, to expresse your hearty love towards them, and that according to their age.

1. If they bee but babes & sucklings, and it be your lot sometimes to attend them, take

E 2 heed

heed you repine not at the office, but accept it cheerefully, and tender them as Jewells committed to your trust, and use all means you can to keepe them quiet. I have heard of some iron-hearted servants, that being put to hold such infants, not liking the office, have pricked them with pins, to make them cry all the while they are in their armes, to the end they might be delivered of that imployment. Farre be it from you to practice such cruelty.

2. If they be of pretty

ty understanding, and prone to imitate the actions they see, and learne the words they heare; let it be your care neither to doe any unseemly action in their presence, nor speak any evill word in their hearing, but let all your words and gestures be such as favour of good manners and religious integrity.

3. If they be of yeeres of discretion, and for want of experience fall into some errours, and commit some faults, doe not presently complain of them to your Master

or Mistresse; but lovingly admonish them of their slips, and tell them of their faults, and withall, advise them how to doe better. And if notwithstanding all this, they stubbornely persist, then threaten to tell their parents; yet do not so, except you perceive them incurable by your warning and good counsell.

SECTION



SECTION V.

His duty towards his fellow servants.



IF in the family there be other servants beside your selfe, take heed you disdain not to be of their fellowship and society; but make your selfe equall even to them of the lower sort. And let it appeare that this you doe indeed,

E 4 I. By

1. By your true affection towards them:
and,

2. By helping them in what you can for their good.

1. First, you ought to beare a sincere and true affection towards your fellow-servants, and not from the teeth outward, as is the fashion of too too many now adaies, who speake faire to their fellowes faces, but (by secret plots and whisprings) never leave till they have wrought them out of their Masters favour; hoping thereby to screw themselves

selves the faster into his liking and good opinion. But by the just judgement of God it falls out oftentimes to the contrary: For, when time shall discover their false-hearted treachery, and manifest the innocency of their fellowes behaviour, in stead of gaining their Masters favour, they deservedly purchase his just displeasure.

2. Secondly, you must indeavour to help them in what you may by wholesome counsell, by good example, by exhortation to vertue, by

*Sibi parat
malum qui
alteri parat
malum.*

dehortation from vice :
 which is contrary to the
 practice of many lewd
 servants (as heretofore
 in all ages, so now also)
 who labour to draw
 their fellowes to evill by
 evill counsell; to cor-
 rupt them by wicked
 example; to dissuade
 them from subjection
 and obedience; and to
 allure them to all kinde
 of lewdnesse and wan-
 tonnesse, whence it is,
 that as one scab'd sheep
 infects a whole flocke,
 so one wicked servant
 doth oftentimes cor-
 rupt and marre a whole
 family.

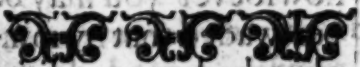
*Unica pra-
 va pecus in-
 ficit omne
 pecus.*

SECTION



SECTION VI.

His duty towards those hee
is to deale with in his
Masters businesse.



IF your Master shall
employ you to deale
with chapmen, you must
observe the rules of par-
ticular justice: which is
to perform the office of
an even paire of scales
between them, that you
may wrong neither the
one nor the other. There
is no Trade or Calling,
but

but there are some sins
of deceit or fraud proper unto it. When you
come to the knowledge
thereof, you must avoid
them as Satans baits to
intrap your soule. And
howsoever you may be
perswaded that by ming-
ling bad commodities
with good, and by set-
ting a glasse upon ill-
conditioned wares, you
may rid the shop of
them and get a good
rate promised for them,
and so ingratiate your
selfe with your Master;
yet the issue in the end
will be naught: For, be-
sides this, the Chapman
and

to whom they are sold,
may never be able to
make his money of them,
and so be disabled to
pay your Master accord-
ing to covenant: even
your Master also him-
selfe (if he be an honest
man) will in his heart
think the worse of you;
that to please him, you
would so wrong your
conscience.

Thus much in gene-
rall I thought good to
warne you of in this
point. But touching par-
ticulars, trading with
chapmen, I can say no-
thing, as being out of
my Element. And there-
fore

fore I leave you here to the honest directions of your religious Master, who I am perswaded, will command you nothing that shall derogate from Gods Commandements, or be prejudiciall to a good conscience.



SECTION VII.

His duty towards his neighbours and acquaintance.



YOur neighbour prentices and acquaintance

quaintance with whom
you shall be conversant,
or dwell neer unto, will
not, perhaps, be all of a
sort or disposition in re-
spect of piety and reli-
gious conversation: for
though some will love
you the better for your
vertue; yet others, per-
chance, will deride you
and scorne you for it;
others will wonder, that
you run not with them
in the same course of
riot & vanity that they
doe: others it may
be, will devise wicked
things against you; and
cunningly bring it so a-
bout by the help of the
father

father of lies, that it shal
come to your Masters
eares, to the end he may
conceive an ill opinion
of you, and so be aliena-
ted in affection from
you.

If it doe so chance,
know and remember
that it is fallen out no
otherwise to you then it
happened to *Ioseph*. And
therefore continue still
faithful and upright to-
wards God & towards
all men as he did, and be
sure that all will come
to a blessed and happy
issue.

And if at any time
you come to know who
this

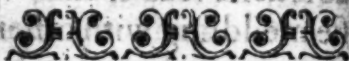
this is, that hath so maliciously abused you, do not recompence evil for evill, nor rebuke for rebuke, *Rom. 12. 17.* But persist still in your integrity and honest carriage, that whereas they speake against you as an evill doer, they may by your good works, which they shall behold glorifie God in the day of visitation, *1 Pet. 2. 12* that is, in that day, when God in mercy shall looke upon them with the eye of pittie and compassion; and translate them out of darkenesse into his marvellous light.

How-

Howsoever, Let your light so shine before men, that they may see your good works, and glorifie your Father w^{ch} is in heaven, *Matb. 5. 16.* that is, Let the light of religion, which you carry in your heart, so shine in your conversation, that men walking even in the darknesse of iniquity, may see your good workes, viz. your harmlesenes, free from courses of injury and revenge; your discretion free from speeches rash and foolish; your humility free from pride and vain-glory; your peaceableneſſe

ableness free from busie meddling with other mens matters; your fidelity and plainnesse free from subtilty and worldly wisdom; your temperance and moderation free from the sinfull and excessive use of any of Gods creatures, and so may glorifie your Father which is in heaven; that is, praise and magnifie his name, that hath given such graces unto men.

SECTION



SECTION VIII.

*His duty towards his owne
parents, kinsfolkes and
friends.*



IF you have any Pa-
rents and kinsfolkes
living, or any friends
that have exprest
their love unto you, ei-
ther by gifts or good
counsell, take heed you
requite them not with
ingratitude and neglect
of acknowledging their
beneficence and good
will towards you. Give
them

them no occasion to say,
that they have cast their
fish into a dry poole, or
sowne their seed upon
the sand. But be care-
full you returne them
such recompence as you
can, which is thanks at
least. And to this end,
visit them, as often as
you meet with a conve-
nient messenger, (and
have time from your
Masters businesse and
religious exercises) with
letters; yea, rather then
faile to performe your
duty in this kind, make
use of some of that time
that is allowed you for
your owne rest in the
night,

*Non est dig-
nus dandus,
qui non a-
git grates
pro dotis.
Gregor. in
Moral.*

night, or recreation in the day. But in any case do not blot your paper with the discovery of domesticall secrets, or the least complaints of your Master or Mistris, or any of the family, though you should be hardly used, or any way ill intreated. Yet, if you finde more favour at their hands, th n you can for any desert expect, do not silence that, but by all meanes acquaint your friends with it, that they may rejoyce with you, and praise God for his goodnesse towards you in that respect. Thus

Thus of the Matter
of your duty, in respect
of it's divers objects.

2. It followes now,
that I shew you in what
manner you are to per-
forme these duties.

It is not sufficient for
you in the outward
view of men, to per-
forme your duty to-
wards God your selfe,
your Master & Mistris,
their children, your fel-
low-servants and ac-
quaintance, your Ma-
sters chapmen, your
neighbours & acquaint-
tance, your Parents and
kinsfolkes; except you
have the approbation
of

of God and your owne conscience in the doing of them : which, that you may have, be sure that whatsoever you do in any of these respects, you doe it :

1. With sincerity.

2. With constancy.

3. With alacrity.

4. With Prayer.

1. You must doe all these duties in sincerity and singlnesse of heart ; you must perform them really and truely, even with your very heart, and inward intention of your minde, with all your power and best in-deavour, out of meere con-

conscience, because
God hath commanded
them, and not onely out
of hope of reward, or
feare of punishment.

This is that perfecti-
on which God requires
to be performed in his
worship, *Dent. 18. 13.*
Thou shalt be perfect
with the Lord thy God.
And this is that which
was practised by *Za-
chary,* and *Elizabeth,*
Luke 1. 6. They were
both righteous before
God, walking in all the
Commandements and
Ordinances of the Lord
blamelesse: And this is
that which must com-

F fort

fort you in all your actions, when you can truly say with *S^t. Paul. 2 Cor. 1. 12.* Our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world.

The soule of this sincerity in the practice of holy duties is humility which will discover it selfe three waies.

1. Before the doing of any duty.
2. In the doing of it.
3. After the doing of it.

1. Be-

*Nisi humilitas omnia,
qua bene
facimus, &
præcæsserit,
& comite-*

1. Before you do any of these duties, you will be sure that the end you propose unto your selfe be Gods approbation, and not humane praise, or selfe profit onely, or chiefly.

2. In the doing of them you will not trust your selfe, but you will be affected with a through sense of your owne infirmity, and rest wholly upon the power of God, acknowledging, that what good soever you doe, is by the strength you receive from him.

3. After the doing of

F 2

them,

tur, & consecuta fuerit, & preposita quam inueniatur, & opposita cui adhaeramus, et imposita qua reprimamur, &c.

August.
Epist. 56.

them, if men commend you, humility will prompt you to give this modest answer: If I have done well, I was but the Instrument in Gods hands; and therefore all the praise is to be ascribed unto him. But if I have done any thing amisse (as I doubt not but I have, for in many things we offend all) that was from my selfe, and through my owne infirmity, which I beseech God to pardon in me.

2. The second thing required in the manner of well doing is Constancy, so saith St. Paul,

2 Thes.

2 Thes. 3. 13. Be not weary of well-doing. It will not be sufficient for you to performe these duties for a fit, and by starts, to be off and on, but you must continue in wel-doing: you must continue in prayer; you must continue in faith; you must continue in love. And in a word, you must continue in the performance of all the duties you owe to any in any respect, so doth Saint Paul exhort Timothy, Continue thou in the things which thou hast learned, and hast been assured of, know-

Col. 4. 2.

AA. 14. 22

Heb. 13. 1.

2 Tim. 3. 14.

F 3 ing

ing of whom thou hast learned them.

God hath made a most mercifull promise of life everlasting, which is the comfort of all comforts, and without which the case of Gods children were of all most miserable: But this promise is made to them, and to them alone that continue faithfull unto the end: *Rev. 2. 10.* Be thou faithfull unto the death, and I will give thee the crowne of life: As therefore you tender the eternall salvation of your soule, be constant in the performance

mance of al holy duties.

3. Thirdly, you must performe all these duties with cheerfulness and alacrity; not by co-action or constraint; not for feare of punishment, or shame of men, but freely, willingly, and gladly. You must with *David* delight to doe the Will of God, and keepe his Law within your heart. And if you will follow *St. Pauls* direction; Whatsoever you doe, you must doe it heartily as to the Lord, and not unto men.

Psal. 40. 9.

Col. 3. 23.

4. Lastly, you must sanctifie all the duties of
blow F 4 your

your calling with prayer
which is the Christians
key to open the mor-
ning, and shut in the
evening.



CHAP. III.



*How bee ought to behaue
himselfe after bee hath
accomplished the time
of his apprenticeship.*



For you have ac-
complished the
time of your
apprentishipp, and are
become a free-man, it
may be (though you
would

would never so faigne)
you will not be able by
all the help your friends
can make you, to set up
for your selfe. Where-
fore my advice is this,
that in any case you give
not over the trade, and
betake your selfe to
some other calling or
course of life, as too ma-
ny out of discontent or
selfe-willednesse have
dore, to the utter ruine
of their estates; but if
your meanes will not
fall out answerable to
your minde, you must
labour to frame your
mind according to your
meanes. And therefore,

either continue with your old Master as a journeyman for competent wages, if he will entertaine you, or if not, then place your selfe with some other honest religious man of the same trade upon the like conditions, till by the fruits of your owne industry (added to that which your friends either have already, or will bestow upon you) you have raised such a stock as with which you may be able to set up for your selfe; And all the while you are in this condition, be sure that

is 2 1 with

with sincerity, constancy, cheerefulnesse and prayer, you exercise and practise all the former duties towards God, your selfe, your Master, &c. ^{you} But if you have such helpe from your friends as shall enable you to set up for your selfe, and to be your owne Master, then doe so in the name of God, and in such a manner as is usuall to men of your calling. In which I will not take upon me to direct you, as presuming you have attained the knowledge of it by the experience of

of your seven yeeres
Service. Yet so far forth
as is proper for a Divine
to counsell you in that
your change of cenditi-
on and state of life, I
will not be sparing to
the uttermost of my
power when time shall
serve: For the present
I committed to your di-
ligent perusall and con-
stant practice, these
few precepts, contained
in this little Manuall,
which if you doe, then
may you expect Gods
blessing upon your en-
deavour, which will so
sweeten your service,
as that the seven yeeres
of

of your Apprentiship
will seeme but a few
daies.



CHAP. IV.



Containing the resolutions
of some doubts which
the conscience of a ser-
vant may desire to be
resolved in.

I. Quest.

WHat if my Ma-
ster comānd
mee to doe
that which is
unseemely, and unfit-
ting.

ting, may I not refuse to doe it?

Ans. Saint *Paul* bids servants obey their Masters in all things. If therefore your Master command you to doe that which in your opinion may seeme to be unmeet or unfit, if he in his owne judgement do thinke it fit and expedient, though it seeme to crosse your credit, profit, ease or liking, you may not refuse to obey.

2. *Quest.* What if my Master command me to doe a wicked or sinfull thing, must I obey?

Ans. 1. A thing may seeme

seeme evill in your opinion, which is not so in it's owne nature, wherefore, unlesse the thing required doe appeare to be sinfull and wicked, either by the expresse Word of God, or by necessary consequence, you must obey.

2. If the thing commanded doe evidently appeare to be wicked, then know, that it is better to disobey your Master than offend God: but in refusing to obey, you must take heed of sturdy and insolent behaviour; you must beware of provoking words.

words; you must expresse your unwillingnesse in milde speeches, and intreat him not to urge you to that which goes against your conscience to doe: as being expressely forbidden by Gods Word. For know this, that though God free you from aduall obedience of your Master in this case, yet hee frees you not from reverence in the manner of your refusal to obey. Though in this case it be warrantable to disobey, in respect of doing, yet you must obey by suffering.

3. If the thing commanded be of an indifferent or doubtfull nature, it is better to doubt and obey, than doubt and disobey.

3. *Quest.* What if my Master or Mistris should have a purpose to doe any act, which, if it were done, in all likelihood would tend to the ruine of him or them, or the whole family, if it be not hindered by timely prevention; is it my part to discover it?

Ans. Yes, if it be apparant in reason, that the discovery of the husbands intents to the wife

wife, or the wives to the husband in time, may be a means to preserve him or her, or the whole family from destruction, or discredit; it is your duty so to doe; after the example of *Nabab* servants, who (by acquainting their Mistris with their Masters churlish answer to *David* messengers) preserved them & the whole family from imminent destruction, 1 Sam 25. 14.

4. *Quest.* If after I have served out my time, and upon trial had of the trade, I like it not; may I not lawfully

fully betake my selfe
to another calling that
likes me better?

Ans. If the calling
(in which you are
brought up) grow out
of request, so that you
cannot get an honest li-
ving in the practice of
it, you may lawfully
take upon you some
other honest employ-
ment, or if (for the gifts
of nature and educati-
on observed in you by
those that are in autho-
rity) you be called to be
either a publique Ma-
gistrate or Officer, or
Captaine of an army, or
the like, you may in
like

like manner give over the trade you were brought up in.

But take heed of abandoning your calling upon every idle fancy, or fond conceit, or sudden occasion, or humorous dislike, or malecontented fullennesse.

The Conclusion.

I Have now (by Gods helpe) finished what at first I intended. If therefore, according to these few precepts you passe the time of your Apprentiship, you shall certainly attaine the end
of

of your obedience; w^{ch}
is to live a good and
comfortable life; and
even in the bonds of
servitude to injoy a
blessed freedom.

FINIS.

of your observation: we
to have a good deal
of your birds in the
even in the hands of
private collectors to have
a good deal of them.

IT IS YOURS

Yours very truly
J. A. Smith

Wm. Brewster
New York



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